

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortæbes,
men have evigt Liv.

HYR DEN

"JEG ER DEN GODE HYRDE." — Joh. 10. 11.

Haugen, Rev. A. K.
1894

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

17de aargang.

Winnipeg, Manitoba, Andet Nr. i September, 1941

Nr. 18

KORT BETRAKTNING OVER

Efe. 2: 8-9

Av Pastor O. J. Marken.

"Ti av naade er I frelste, ved tro, og det ikke av eder, det er Guds gave, ikke av gjerninger, for at ikke nogen skal rose sig."

At vi er frelste er ikke av os selv. Guds frelsesplan er ikke av mennesker. Nei, menneskets frelsesplan vilde vel ha blit den: Jeg faar gjøre saa godt jeg kan; prøve at leve ret baade efter den borgelige og guddommelige lov, saa kjendes jeg vel ustraffelig baade av Gud og mennesker, og det har ingen fare. Om jeg kommer tilkort i dette og hint, især efter Guds lov, saa er jo Gud naadig saa han undskylder og sletter ut slike smaafeil.

Om vor frelse var bygget paa vore gode gjerninger, paa noget vi selv kunde prestere, da kunde vi rose os. Men saa er ikke tilfellet. Vor frelse er ikke av gjerninger for at ikke noen skal rose sig.

Frelsen er Guds gave. "Av naade er I frelste, ved tro..." det er Guds gave." En gave er ikke noget en har fortjent, men noget en faar av en anden ufortjent. Altsaa en naadesbevisning, en barmhjertighets— eller kjerlighetsbevisning av en person mot en anden.

Frelsen er en naadesbevisning, en kjerlighetsgave av Gud. Gudsgaven er Jesus Kristus Guds Søn. "Saa har Gud elsket verden at han gav sin Søn, den enbaarne, forat hver den som tror paa ham ikke skal fortapes men ha evigt liv." Joh. 3:16.

Alikevel ligger det i os at vi synes vi maa gjøre noget for at bli verdig til at ta imot gaven. For eks., jeg maa oparbeide en svær anger over synden. Saa maa jeg øve mig i at be til Gud; saa maa jeg oparbeide en sand levende tro i mit hjerte, for det staar jo, vi er frelste ved tro.

Men det er vanskelig at faa til dette med angeren over og hadet til synden. Tvertimot finder jeg at det ligger mig i blodet at elske synden.

Saa er det dette med troen. Jeg finder det saa vanskelig at tro. Men glemmer jeg da ikke at anger over synden og hat til den er ogsaa av Gud, ikke av mig selv? Jeg er kjødelig solgt under synden, saa i mig selv er intet godt, ikke engang det at hate synden.

Med hensyn til troen, saa er den heller ikke noe jeg kan frembringe. Den er en Guds gave. Derfor naar jeg lar Guds Aand faa overbevise mig om synd og om den retferdige Guds dom over synden, da kommer anger over synden utenfra, fra Gud, ind i mit hjerte. Anger over synden er en Guds gave. Likesaa med troen. Den er heller ikke noe jeg kan prestere, saa at jeg nogen gang kan si til Gud, Nu eier jeg tro nok til at bli frelst. Nei, troen er Guds gave.

Hele frelsesplanen er altsaa av Gud. Sin søn har han git os til frelse—en gave til hele den faldne verden. Saa til den enkelte synder, til dig og til mig, vil Gud gi frelsen som gave.

At vi, som av naturen elsker synden, fik anger over synden og hat til den, og vendte os med tolder i bøn til Gud om syndernes forlatelse er av Gud. At vi faar tro paa Jesus som vor eneste frelser fra synd, død, og satans rike er en gave fra Gud. — Ikke av gjerninger, forat ikke nogen skal rose sig.

Gud fader evig ære skje
Guds søn som vilde til os se
Gud Helligaand, vor trøst og fred,
Hav tak og pris i evighet.
Amen.

Det er ikke paa den smaleste sti
de verste ulykker skier.

SOLNEDGANG

Nu daler solen sagte ned
Bag aasens fjerne skove
Og sender guldred aftenfred
Udover eng og vove
En sød, vemodig hvisken gaar
Igennem birkens blade
Om nattens mulm som forestaar
Og vil sin favn oplade.

Den stolte dag har ei en lyst
Saa sød som den at hælde
Sit hoved til naturens bryst
Naar skyggerne fremvælde
Hvor lysets kilder gaar forud
Did kan du trøstig følge
Og lade nattens dybe skrud
Din hede længsel dølge.

Frygt ei min sjæl, sænk dig kuns
ned

I nattens dyb mod solen
Derfra udstømmer kjærlighed
Som duft fra natviolen
Nu tier alle fugle smaa
Og dalen stille grunder
Ved hvad der nu skal følge paa
Naar sol gaar ganske under.

Peder Nordlien

Vor kjære nabo Peder Nordlien døde i troen paa sin Frelser den 14 juli. Bisettelsen foregik fra Betania kirke i Spring Grove ved pastor Lerseth den 15 juli under stor deltagelse.

Peder kom fra Trysil i Gudbrandsdalen som ganske ung. Efter mange aars ophold i Dakota kom han til Kanada i 1905, og tok homestead. I den senere tid hadde han et hyggelig hjem hos sin datter Mrs. S. Pladsen og hendes mand.

Vi var borte og besøkte ham paa hans 85-aars fødselsdag den 8 februar sidste vinter. Trods sin høie alder var han da ganske kjekk. Altid meget interesert i at synge og lese, sang han ogsaa en fin sang for os den dagen. Hans yndlingssang var, "En liten stund med Jesus."

Hans arbeidsdag er nu slutt. Gud har kaldt ham ind til hvilen. Velsignet vere hans minde!

Farvel du trette vanderer,
Nu har du lagt din stav,
Til himlen stod din lengsel,
Bak død og mørke grav.
Du har fuldkommet løbet
Og stridt den gode strid.
Din tro har du bevaret,
Nu rinder Dagen blid.

—Mrs. F. Graupe.

Domremy, Sask., Sept. 4, 1941.

Oplysning Ønskes

Hyrden ber om oplysning om en mand ved navn Lars Kristian Larsen, født den 21—11—1889, paa Nesodden pr. Oslo. Han var i Prince Rupert, B. C., i 1915, og etpar aar senere i Alberta.

Skulde nogen av leserne ha kjendskap til ovennevnte, bedes vedkommende venligst underrette Hyrdens redaktør.

En sterk og mektig Gud

En sommer gik det et voldsomt jordskjelv over en av de vestindiske øyer, hvor Brødre misjonen arbeider. Folk for hit og dit og visste ikke hvilken vei de skulde ta.

En misjonær som hadde sitt arbeide paa øyen, gikk omkring og søkte aa berolige folk. Ved en hytte traff han en kvinne. Hun var ikke som de andre. Hun satt saa rolig i døren som om det ikke var noe paa ferde.

"Er De ikke redd?" spurte misjonæren.

Kvinnen saa litt forbauset paa ham; saa sa hun:

"Redd? Hvorfor skulde jeg være redd naar jeg har en saa sterk og mektig Gud at han kan la hele jorden ryste?"

EN SAMTALE MELLOM DENNIS OG EN KATOLSK PREST

"God Morgen, Dennis!"

"God Morgen, Hr. Pastor!"

"Hvad er det man fortæller om Dem, Dennis? Det er meddelt mig, at De har været til Protestanternes Forsamlinger."

"Ja, det er sandt, Hr. Pastor."

"Hvordan turde De lytte til disse Kjettere?"

"Hr. Pastor, Gud er da ikke en Kjetter, og det er hans Ord. Bibelen, de læser."

"Ja vist — Bibelen forklaret af en Prest."

"Nei, Hr. Pastor — Bibelen forklaret med dens egne Ord."

"Men Presten præker dog alligevel og kræver, at I skal tro hvad han præker."

"Nei, Hr. Pastor, Presten siger netop, vi skal ikke tro ham paa hans Ord, men gaa hjem og undersøge i vor Bibel, om den modsiger eller stadfæster hvad han har sagt paa Prædikestolen."

"Men kan De da ikke se, at det er bare for at skuffe eder, og at I ulærde Mennesker kan ikke granske de hellige Skrifter saaledes, at I kan afgjøre enten de stadfæster eller modsiger, hvad Prædikanten siger?"

"I saa Fald, Hr. Pastor, har Lukas holdt det ulærde Folk for Nar; thi Presten viste os et Skriftsted, hvor der staar, at Folkene i Beroa ransaget daglig i Skrifterne, om det forholdt sig saaledes som Paulus præket, og Lukas roser dem derfor." (Apostl. Gjern. 17, 11).

"Fortræffelig, Hr. Dennis! De er jo ligefrem Doktor i Teologien! De ved jo ligesaa god Beskjed som hele Bispeaadet, og kan dømme en Sag ligesaa grundig som selve Synoden!"

"Nei, Hr. Pastor! Jeg gjør ikke Fordring paa at dømme for Andre; men jeg tager mig den Frihed at dømme for mig selv. Gud inspirerte Bibelen; jeg læser hans inspirerte Ord, og det er det Hele."

"Men De kan bare ikke forstaa det."

"Jo, jeg forstaa det. Jeg kan godt forstaa en Almanak skrevet af almindelige Mennesker; hvorfor skulde jeg da ikke kunne forstaa Bibelen, Gud har givet os? Kan Gud ikke udtrykke sin Mening saa klart som et almindelig dødelig Menneske? Desuden siger Bibelen jo om sig selv, at den er et Lys (Salme 119, 105)."

"Dennis, De er egensindig og indbildsk."

"Hr. Pastor, dersom den der aldrig forandrer sin Anskuelse, er egensindig, saa er det Dem; thi med Hensyn til mig; da saa jeg, at jeg var paa en daarlig Vei, og saa vendte jeg om; dette er det Hele. Jeg har aldrig gjort Krav paa at være ufeilbar."

"Det er meget indbildsk af Dem at mene, at De ved saa meget mere end Andre."

"Det er da ikke ydmyg af Nogen at tænke, de ved mere end Gud; men det er Gud og ikke mine Medmennesker jeg holder mig selv ansvarlig for."

"Jeg bliver nødt til at meddele Dem, at dersom De fortsætter paa den Måde, maa jeg udelukke Dem fra Skriftemaal."

"Jeg skrifter selv."

"Ikke for mig, i hvert Fald!"

"Nei, men for Gud."

"For Gud?"

"Ja, for Gud, som siger i Bibelen, at 'dersom vi bekjender vore Synder, er han trofast og retfærdig, saa at han forlader os Synderne:'" (1 Joh. 1, 9).

"Kirken vil ikke vie Dem."

"Jeg vil blive viet et andet Sted."

"Kirken vil ikke begrave Dem."

(Fortsat paa side 2)

I EN STILLE STUND

"Men vi har ikke faat verdens aand, men den aand som er av Gud, for at vi skal kjende det som er givet os av Gud."

1 Kor. 2: 12.

Paulus tar ikke i betenkning med rene ord og uten omsvøb at si at det naturlige menneske fatter ikke de ting som hører Guds Aand til. Han kan ikke kjende dem, 1. Kor. 2: 14. Det har vakt megen motsigelse og forargelse at det naturlige menneske saaledes frakjendes al evne til at opfatte, bedømme, og tale om aandelige ting. Men skriftens utsagn er i dette stykke klart, og kan ikke misforstaaes. Og hvad Paulus siger er det samme som Jesus sa til Peter: "Kjøtt og blod har ikke aabenbart dig det."

Men at de ting hvorav vor frelse avhenger er i den grad skjult for den menneskelige forstand, det bekymrer ikke Paulus. Han er alikevel overbevist om deres sandhet, og kjender dem, — ikke i kraft av nogen blot og bar antagelse, eller ved nogen logisk slutning, eller ved de vises som han mosisommelig har samlet sammen fra lærde mends verker og dypsindige spekulasjoner over de overnaturlige ting. Han vet at der er en anden og bedre vei til saadan klarhet og visshet som der her er tale om. Og veien er denne: Os har Gud aabenbaret det ved sin Aand. Hvis Gud hadde holdt sin Helligaand tilbake, saa vilde al verden ennu ligge i mørke. At vere uten den Helligaand er at mangle en sans uten hvilken en hel verden, aandens verden, er lukket for dig.

Der er en verden omkring os av farver og lys og skjønnhet. For den blinde er denne verden lukket. Man fortelle ham om den, la den bli skildret for ham med de mest treffende og veltalende ord, saalenge hans øine er ubrukelige vil det vere umuligt at bibringe ham endog kun en tilnærmelsesvis rigtig forstaaelse av hvordan denne farvernes og lysets verden ser ut, og hvor skjøn den er.

Den døde hører ingen toner, og oppfatter ingen musik. At den døde intet hører er ikke noe bevis for at der ingen musik er. Det viser bare at han lider under den beklagelige mangel at vere uten en av de viktigste sanser. Den aandelige verden er lukket for den som mangler aandens sans. Der gives aandelige døde og aandelige blinde som er dristige nok til at dra den formastelige slutning at der findes ingen saadan aandens verden som den Bibelen og de kristne taler om. Men derved avlegger de kun et vidnesbyrd om sin egen blindhet. Aandens verden er der alikevel.

Har jeg den Helligaand? er derfor et spøragsmaal av den største praktiske interesse. Og bønn, Tag ikke din Helligaand fra mig," (Sal. 51: 13) den mest paakrevde av alle bønner. Denne Veileder — hvis nerveller er mere dyrebare end en samtale med Frelseren selv — er han ogsaa til for dig? Hvis du ikke har Ham, vil intet i verden kunne erstatte dig ham. Du kan lere sandheten. Andre kan forkynde dig den i overbevisende ord. Men kan de faa den til at trenge ind i dit hjerte? Kan du indvortes overbevises, røres, trøstes ved noe andet end ved den Helligaands dype virkninger i det indvortes menneske? Den som beder, han faar!

(Indsendt av N. F.)

En ung og en gammel talte sammen. Den unge spurte: "Naar skal jeg da omvende mig?" Den gamle svarte: "Dagen før du skal dø."

Forbauset over svaret sier den unge: "Jeg kunde dø imorgen." — "Ja," sier den gamle, "derfor skal du omvende dig idag."

HYRDEN

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(Fortsat fra side 1)

"Jeg vil ikke besvære mig selv med min døde Krop, naar min Sjæl er frelst."

"De vil blive sat i Ban."

"Det gjør Intet, naar Gud vil modtage mig."

"Ingen Bønner vil blive bedet for Dem."

"Jeg beder for mig selv."

"Ingen Messe vil blive holdt for at udfri Dem af Skjærsilden."

"Det vilde ikke være til nogen Nytte; for jeg venter at gaa til Paradis."

"Til Paradis?"

"Ja, til Paradis."

"Hvordan ved De det?"

"Fordi jeg læser i Bibelen, at Røveren paa Korset, da han havde bekjendt sin Synd for Jesus Kristus, som er Guds Søn, sagde til ham: 'Herre, tænk paa mig', og Jesus sagde til ham: 'Sandelig siger jeg dig, idag skal du være med mig i Paradis.' Naar en bodfærdig Røver kunde faa Tilgivelse ved at tro paa Jesus Kristus, kan jeg ikke forstaa, hvorfor ikke ogsaa jeg, naar jeg angrer mine Synder og tror paa den samme Frelser, kan blive frelst paa samme Maade. Beviset for, at dette mit Haab hviler paa sikker Grund, finder jeg i den samme velsignede Bog, hvor der staar: 'Saa har Gud elsket Verden, at han har givet sin Søn, den Enbaarne, for at hver den som tror paa ham, ikke skal fortabes, men have evig Liv' (Joh. 3, 16). Da jeg er en Del af den Verden her tales om, skal ogsaa jeg blive frelst, om jeg tror."

"Men selv om De venter at gaa til Paradis, maa De dog leve i denne Verden, og jeg skal sige Dem ganske ligefrem, at De vil miste Deres Levebrød ved at slutte Dem til disse Kjettere. Ikke En vil have Noget med Dem at gjøre mere."

"Jeg stoler paa ham, som Dag for Dag giver os vort daglige Brød; og naar Gud er for mig, hvad kan saa alle de, som er imod mig, gjøre?"

"De vil blive Gjenstand for alles Latter."

"Og hvad vil dette vise? Var ikke Jesus Kristus foragtet og bespottet?"

"Enhver vil lukke sin Dør for Dem."

"Jesus Kristus havde ikke det han kunde helde sit Hoved til."

"Man vil kalde Dem en Frafalden."

"Blev Paulus ikke betragtet som den største Frafaldne ved sin Omvendelse?"

"Alle vil betragte det som en Pligt at negte Dem enhver Vennetjeneste."

"Verden forfulgte Mesteren og derfor ogsaa hans disciple. Jo mere jeg er forfulgt for min Tros Skyld, desto mere vil jeg føle mig som en sand Jesu Kristi Discipel."

"Nu vel! vi skal se, hvor længe De vil holde ud. For det Første faar De ikke Arbejde hos Nogen."

"Og hvad saa?"

"Ikke En vil have Dem under sit Tag."

"Og hvad saa?"

"Ingen vil have Dem i deres Sel-skaber."

"Hele Verden vil rotte sig imod mig?"

"Sikkerlig!"

"Og hvem vil blive Lederen af denne Sammensvergelse?"

"Hvem! Hvem! Hvad har det at betyde?"

"I hvert Fald — hvem det saa end maa blive, kan De meddele ham, at han er ingen Kristen, for Kristus befaler os at tilgive Overtrædelser, mens denne Mand tillader Hevn. Jesus befaler os at elske hverandre, mens denne Mand udviser Had mod mig. Skulde det træffe at være en Prest, kan De sige ham, at hans Forbillede var Medlemmerne af det jødiske Raad, som dømte Jesus til Døden, fordi de hadet ham. Og skulde det være Dem selv, kan De være forvisset om, at Deres Hevnjærrige Aand er for mig det bedste Vidnesbyrd om, at De er ikke i Sandheden. Kristus sagde: 'tilgiver'; men De tager Hevn. Kristus sagde: 'Lærer alle Folkelag'; men De forbyder dem endogsaa at læse Bibelen. Jesus sagde: 'I har modtaget det for Intet, giver det for Intet!' (Matt. 10, 8); men De sælger — om end ikke Evangeliet, hvilket De skjuler, saa dog Deres Messer, Bønner, Forladelse, Rosenkranse, Lys, Afland, Daab, Begravelser. Men jeg søger min Tilflugt hos den Gud som giver Adgang til Himmelen frivillig." — Fra Engelsk ved C. C. i "Dansk luth. Kirkeblad."

Konkurs

Men da han havde sat alt overstyr... Luk. 15, 14.

Han samlet alt sit. Slik begynder han. Det var jo bra, men allikevel galt, for han samlet for at nyte. Og i al sin nytelse ødte han mer end han havde samlet. Formuen strak ikke til, og saa blev det fallit. Han merket det nok til at begynde med at det bar galt i vei, men det var saa gildt at leve. Bedøvet av verdens lyst gik det stadig og fort nedover.

Nu opdaget han hvor ilde det var gaat. Nu var han uten penge, venneløs, fremmed og langt borte, han som før hadde eiet alt. Han hadde ikke saa meget som en øre at komme sig paa fote igjen med. Og det værste av alt, sjelen var ogsaa tapt. Alt var ramlet, alt var gaat saa forfærdelig fort. Verden hadde aldrig hat noe at by, den bare tok. Den var som en bleksprut med lange fangearme. Den holdt sit bytte fast til den sidste kraft var utsuget. Saa blev offeret likegyldig kastet bort og omgivelsen gjort grumset og svart. Nyttelsen i synden var en kortvarig glede og idel tomhet. Det fik den tapte søn nu prøve. Nu hadde han ingen ting igjen. Nu var det bare hunger, og saa til sidst en forferdelig undergang. Hans stilling var kort beskrevet: Fortapt.

Men det er redning for en fortapt. Den forlorne søn hadde en far, en rik far som elsket og tilgav alt. Denne kjærligheten hadde han ikke tapt. Han fik begynde paa ny igjen. Faren ordnet hele konkursboet for ham. En slik far er vor Gud. Om vi taper alt, saa kan vi ikke tape den kjærlighet han elsker os med.

Kjære sjel, dusom synes alt er saa svart for dig, fordi det altid har gaat saa daarlig for dig paa saa mange maater. Du har kanskje tapt meget, tapt det bedste du eiet, og nu føler du dig tret til og med av livet. En ting har du nu ikke tapt—Guds kjærlighet til dig. Den er alltid like sterk og rik. Der sitter en far hjemme og venter paa dig. Han venter paa at du skal komme hjem igjen og fortelle ham hvor galt alt er gaat for dig. Han forstaa dig. Han er fuld av naade og forbarmelse. Han tilgir og glemmer alt. Han vil ordne dit livs konkurs. "Han er rik nok for alle som kalder paa ham." Han elsker dig alltid. Gaa til din far igjen.

And. V.

Ikke tid

Søndag formiddag gjorde lille Agnes sig istand for at følge med sin mor til kirke. Faren sat paa sit kontor sterkt optat med regnskapsbøkerne. Agnes løp paa kontoret og spurte sin far om han vilde være med til kirke. "Jeg har ikke tid, min lille pike," svarte han. Hun løp da til sin mor og sa med taarer i øinene: "Mor, mor! — far vil aldrig komme til himmelen!" "Hvorfor ikke?" spurte moren. "Det faar han ikke tid til," svarte Agnes; "for han har aldrig tid til at høre Guds ord."

70 Aar

Søndag den 3 august fylgte A. J. Flotre, medlem av Norrøna menighet, Bulyea, Sask. 70 aar. Hr. Flotre hadde ordnet det slik med pastor H. L. Urness at han efter endt gudstjeneste skulde indbyde Norrøna menighet til middag i Flotre's hjem. Som sagt saa gjort. Da presten oplyste at det var en av medlemmerne som den dag var 70 aar, satte tilhørerne store øine paa hverandre og undredes paa hvem det kunde være. Indbydelsen blev mottat med glæde. I flok og følge bar det over til Hr. Flotre's koselige hjem. I den vakre skovlund utenfor huset var det ordnet med sæter hvor alle kunde kose sig. Veiret var særdeles godt den dag. Inde i huset var kvindene beskjeftiget med at faa maten ferdig. Da bespisningen var vel overstaar samledes alle ute i det fri under skyggen av treerne.

Et kort program, passende for dagen, blev git som følger: Duet ved Alice og Ruth Forsman (datter-døtre til Flotre). Skriftlesning og bøn ved pastor Urness. Sang av Norrøna kirkekor. Tale ved pastor Urness, som paaekte det betydningsfulde virke Hr. Flotre hadde utført særlig i Norrøna menighet. I enhver menighet er der altid nogen som maa indta lederstilling skal arbeidet vedlikeholdes og gaa frem. Saaledes har Hr. Flotre og hustru vært tro arbeidere i Norrøna menighet like siden dens stiftelse. Hr. Flotre har ogsaa indehatt tillidsposter i kirken. Stod i flere aar som finans-sekretær for Yorkton Kreds. Var medlem av distriktets missions komite i mange aar. Er nu medlem av Board av Trustees i Kanada Distrikt. Paa det borgerlige omraade har de heller ikke staar tilbake. Pastor Urness avsluttet sin tale med paa egne og menighetens vegne at gratulere Hr. Flotre med dagen, og ønsket at Gud maatte forunde ham mange aar at leve og fremdeles faa virke i Guds stridende kirke paa jorden.

Programmet fortsatte med en sang av sønnen Arthur Flotre og hustru. Derpaa fulgte hilsen og gratulation med dagen fra sangkoret ved Miss Ruth Bjelland; fra Luther League ved Anton Noldal; fra barna og slegtninger ved hr. M. B. Gullickson, Naicam, Sask. Hr. Gullickson betonet at Flotre hjemmet hadde været et virkeligt hjem for dem alle og ønsket at det fremdeles maatte faa bli slik. Forsman søstrene sang, efterfulgt med sang av koret (nogle av de gamle medlemmer var nu ogsaa med.) Hr. Flotre fik ordet og utalte sin glæde og tak først og fremst til Gud for baade timelige og aandelige velsignelser i disse mange aar, og ikke minst at hans kone fik fremdeles staa ved hans side paa livets vei. Takket alle tilstede og de som hadde deltat i programmet. Det vil staa for ham og hustru som en stor mindetag. En kollekt blev optat til Bibelskolen i Outlook til minde om dagen der bragte ind \$10.00. Sangkoret sang og pastor Urness lyste Herrens velsignelse. Lunch blev igjen serveret og alle reiste hjem med følelse av at ha tilbragt en hyggelig og velsignet eftermiddag i Flotre's hjem.

* * *

Efterskrift. Hr. Flotre og hustru kom fra Norge i 1892 til Crookston, Minn. Flyttet til Kanada i 1905 og bosatte sig ved Bulyea, Sask., hvor de fremdeles bor. De har 7 barn av hvilke 6 var tilstede paa festdagen. Datteren Anna som var hjemme nogle dage forut, kunde ikke være over søndag, da hun maatte begi sig paa reisen til Dawson City, Alaska, hvor hendes mand er bosat. —Kor.

Hvad skal det bli av min sjel?

Bare Kristi evangelium har paa dette sporsmaal et svar som er verd at lytte til, idet det anbefaler sig hos sjelen selv ved sit hellige alvor og sin naaderike liflighet.

Og evangeliets svar lyder saa: din sjel har en uendelig verdi; hele verden kan ikke sidestilles med den; men din sjel er i livsfare her paa jorden, og kun i Guds uforskyldte naade er den beskyttet mot faren.

Og om Guds naade gjelder det at den som søker han finder.

Guds ord som daglig Brød

Av Lillian Hommersand Runestad Sekretær for "Christian Nurture"

Aa være en kristen i kirken og om søndagen er forholdsvis lett. Det faller saa lett aa gripes av iver for et hellig levnet under innflytelsen av høimessesgudstjenesten. Det faller saa naturlig aa tenke gode og rene tanker i kirken. Men hverdagslivet med sine mange krav, sitt slit og strev, legger saa ofte sin kolde, dempende haand over søndagsfreden.

Slik er det visselig ikke Kristus vil at vaart daglige liv skulde være. Han vil at enhver kristen skal eie den sikre, trygge fortrolighet av aa bo i og hos ham.

Skuffelser, frykt og ulykker bringer ofte uro inn i vaart liv, men inn i denne uro lyder Jesu stemme: "Se, jeg er med eder, frykt ikke!" Vaart daglige liv gjenspeiler vaar kristendom og vidner om hvad slags kristne vi er. Gud krever lydighet. Vaar kjærlighet til Gud maa gi sig uttrykk i kjærlighet til dem vi kommer i berøring med. Hver dag er en naadegave fra Gud, og vaart levnet maa preges av tilgivelsens aand og bære troens, kjærlighetens, godhetens, taalmodighetens, uselvskhetens frukter.

Guds ord er en kraft paa ukedagene saavel som paa søndagene. Vi leser i Kol. 3, 16: "La Kristi ord bo rikelig hos eder." Somme kristne forsømmer aa gjøre bruk av Guds ord i hjemmet. Der holdes ikke husandakt. Der angis forskjellige årsaker. Noen har ikke tid. Andre finner det vanskelig aa begynne. Ingen av disse undskyldninger vil staa for Gud. Maa Gud hjelpe oss til aa elske hans ord og holde det i ære. Skal en kristen bli sterk og vokse i troen, maa han daglig søke næring i Guds ord. Kun da kan han leve Kristus hver dag i uken. "Ditt ord er en lykte for min fot og et lys for min sti" (Sal. 119, 105).

Resolutions Omitted from Report

Inadvertently the following Resolutions from the Board of Elementary Christian Education were omitted in the Annual Report of 1941. Kindly place this with your resolutions in your annual report:

1. That congregations be urged to provide for some parochial school instruction each year.

2. That a greater effort be put forth to organize and maintain Sunday Schools in all congregations.

3. That our Sunday Schools make use of the splendid materials put out by our church for this department. We would especially recommend use of the new graded system.

4. That the pastors seek ways and means of supplying teachers' training courses. —V.

Preparedness

A slave's master had died. Someone said to this slave: "I hope your master has gone to heaven." But the slave answered: "I'm afraid he has not gone far; for I nebbor heard him talk of dat. When he go to de North, or to de springs, he always be getting ready for weeks ahead ob time, but I nebbor see him getting ready for goin' to heaben." Friend, are you prepared?

A Reminder

"Let's keep an 'Under Shepherd' corner in each issue showing who they are and what they are doing. Right now the places eligible are Weldon, Camrose, Edmonton, To-field, Viking, Hagen, and Torquay.

Some that are very close are Naicam, Bromhead, Bawlf, Saskatoon, Outlook, Birch Hills, Irma, and Enchant. These have from 13 to 18 subscribers." —Josef B. Haave.

Yes, let's do something in response to Josef's article in 1st September issue, from which the above quotation is taken. Or have you already forgotten? Look it up and read it again. Then act!

October is general church paper month. Let's make it a banner month for Hyrden, too. The other papers have been obliged to raise the price. Hyrden is still only 50c for a whole year. Renew! Subscribe! Today!

For God so loved the world,
that he gave his only be-
gotten Son, that whosoever
believeth on him should not
perish, but have eternal life.

The SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is
not judged; he that believeth
not hath been judged already,
because he hath not believed
on the name of the only be-
gotten Son of God.

Winnipeg, Manitoba, Second Nr. in September, 1941

Canada District

	1941	Raised	%
CIRCUIT	Appor.	1941	Raised
Camrose	1,952.50	580.61	29.7
Edmonton	1,000.00	766.65	76.7
Manitoba	271.35	18.28	6.7
Med. Hat	452.25	225.55	49.9
Moose Jaw	921.90	499.23	54.2
Peace River	425.00	279.25	65.7
Pr. Albert	1,212.85	435.57	35.9
Saskatoon	875.00	309.02	35.3
Sw. Current	895.73	333.04	37.2
Yorkton	1,187.85	275.54	23.2
Personal		151.92	
	\$9,045.00	3,874.66	42.8%

From Preeceville, Sask.

Former Pastors H. L. Urness, now of Bulyea, A. K. Odland, now of Bawlf, Alta. and P. C. Haaland, now of Banks, N. D., were present to help celebrate 35th Anniversary of Norquay Congregation of this parish.

The congregation was organized by Rev. T. K. Thorvildson of the former Norwegian Synod. He was then pastor at Winnipeg. At the time Rev. Urness was called in 1912, it was re-organized.

Rev. H. T. Braa of West Union, Iowa, could not be present, but sent a greeting. Pastors H. J. Langaunet and C. M. Knardal who each served a few months during 1914-15 have both passed away.

The church was built in 1914, and fully furnished. Last summer the church was lifted a couple feet, and full basement built under. The work was done by free-will labor.

Sunday Aug. 10th was a great day when hundreds of people gathered for the Anniversary services. Special music was provided by local choir and quartets, as well as North Prairie choir near Preeceville.

The Former pastors also conducted services at Preeceville, North Prairie, and Poplar Grove congregations of this Parish. It was a joy to have the former Pastors here. Come again soon.

The Preeceville congregation has made much improvement on the church the past summer. A new chancel was built. New light fixtures installed, and church painted inside and outside.

Rev. G. O. Evenson of Saskatchewan Lutheran Bible Institute visited the various congregations of Yorkton Circuit in August. He brought us some fine messages, and also presented the cause of the Bible Institute at Outlook.

—G. J. Ostrem.

From the Vang Congregation, Millet, Alberta

Parochial school was conducted in the Vang congregation by our pastor's wife, Mrs. K. O. Kandal.

The two weeks also kept the pastor busy, going from house to house gathering up children for school. Total enrollment reached 32, with a daily average of about 25.

Due to the ban on public gatherings of children caused by infantile paralysis no closing program could be held, which of course was a great disappointment to both children and grown-ups. At the Sunday service adult members of the congregation met in good numbers, however. After the meeting a wool auto robe was presented to Rev. and Mrs. Kandal from the Ladies Aid, and when they came out to the car they found the back seat filled with grocery parcels, in token of thanks and appreciation.

During the summer the Vang chorus visited the Bethel congregation in Wetaskiwin and the Asker congregation, both belonging to Rev. Kandal's parish. On our way to Asker, a real picnic was enjoyed around well filled lunch baskets and a warm

cup of coffee. At 2 p.m. all were present at the church where Rev. Kandal conducted a short service, giving most of the time to the chorus. At the close, the Asker people served a delicious lunch.

In July the Vang chorus and near neighbors arranged for a farewell party on Mrs. (Johnson) Munch, a member for more than 20 years. The chorus rendered numerous selections, and several brief talks were also given. Mr. N. Fremstad presented Mrs. Munch with an envelope of money on behalf of those in attendance, and wished her much happiness in her new home in B. C.

A weiner-roast garden party was enjoyed by cradle roll members and their mothers in July. Two new members were enrolled, making the total 17 in the Vang congregation. An appropriate program and beautiful sunshine made the afternoon near perfect. Two ladies aid members served as hostesses.

In August our L.D.R. organization sent a parcel of Christmas cheer to the Eskimos in Alaska. —B. K.

Announcement

The Edmonton Circuit will conduct its fall meeting at the Trinity Lutheran Church, Lougheed, in Rev. J. B. Stolee's parish, October 19-21.

Eph. 4:17-28 has been chosen as text and will be discussed under a three-fold theme, Man (1) Away from God, (2) Reconciled to God, and (3) Walking with God.

C. S. Lystig, pres.
J. B. Stolee, sec'y.

Resolutions

Passed at the District Meeting at Outlook.

Lack of space forbids the printing in full of all the Resolutions passed at the recent District Meeting held at Outlook, Saskatchewan.

Greetings were sent to Rev. J. J. Akre, former president of the Canada District, sympathy and encouragement extended to Miss Olga Guttormson, interned in Germany; solicitude and good wishes expressed to the pastors P. Stolee, Talbert Ronning, and Palmer Anderson; resolution of thanks for long and faithful service to pastor J. P. Tandberg, and resolutions of sympathy to the widows of departed pastors Thvedt, Thorpe, and Holland.

A special resolution authorized Dr. Iver Iversen, Dr. J. R. Lavik, and Prof. C. A. Ronning to personally bring before the proper authorities a petition "to consider exempting from military service a few candidates for the Christian ministry, in order that they may continue to render essential service to a large section of the population of the Prairie Provinces."

The remaining resolutions are quoted in full, as follows:

A call to Repentance.

In the face of the world-shaking calamities which have befallen our so-called Christian civilization, in the face of unprecedented destruction of property and the ruination of cultural treasures which it has taken centuries of painstaking efforts to bring into existence, and in the face of the awesome slaughter and wreckage of human lives, the Norwegian Lutheran Church of Canada in convention assembled at Outlook, Sask., July 16—20, 1941, hereby earnestly calls upon all her members to bear in mind that the Lord God Omnipotent reigneth, and that the fundamental causes of such universal chastisement are sin and unrighteousness in both high and low places.

Hence, while we urge every possible co-operation with the Government in its struggle to preserve for us and for our children our precious

heritage of freedom and liberty, we urge upon our people to turn to God in repentance and prayer that He may be merciful to us, and grant peace to our country and to other lands of the earth.

Liquor and Cigarettes

The Norwegian Lutheran Church of Canada in Convention assembled at Outlook, Sask., July 16—20, 1941, urge her members to use their influence to oppose the demoralizing drink traffic within our nation.

We deplore the extension of privileges to the liquor interests, and declare that we favor rigid curtailment or prohibition, especially during the period of the war, and post-war reconstruction. Failing this, we urge our Government to at least take immediate steps to confine to regular business hours the time during which liquor stores and beer parlors may be permitted to remain open.

Further, we condemn the world-wide advertising of liquor and cigarettes carried on in our newspapers and magazines which has for its objectives the exploitation of boys and girls for the sole purpose of private profits for liquor and tobacco corporations, regardless of the evil effects upon our young people.

Be it further resolved that publicity be given to this resolution and that it be sent to the governments of the prairie provinces, as well as to Ottawa.

Local Matters

On behalf of the Norwegian Lutheran Church of Canada in convention assembled at Outlook, Saskatchewan, July 16—20, 1941, we, the undersigned members of the Committee on Resolutions hereby wish to render heartfelt thanks:

1. First and foremost to Almighty God for His unmerited mercy and bountiful blessings without which the encouraging growth and progress of the Norwegian Lutheran Church of Canada would have been impossible;

2. To the Norwegian Lutheran Church of America, through the President, Dr. J. A. Aasgaard, for generous financial and inspiring moral support;

3. To the Saskatchewan Lutheran Bible Institute, its dean, the Rev. G. O. Evenson, and his staff of helpers for their kind and generous hospitality as convention hosts;

4. To the citizens of Outlook and the members of the Outlook parish for opening their homes to delegates and visitors, and for every kindness and hospitality contributing toward making the members of the convention feeling welcome and at home;

5. To Dr. J. A. Aasgaard, Dr. A. J. Bergsaker, Dr. M. J. Stolee, Editor H. E. Jorgenson, and the Rev. A. E. Iverson for their instructive and inspiring messages;

6. To each and all who directly or indirectly have assisted in making this convention a decidedly successful undertaking and a great spiritual blessing to all in attendance.

Respectfully submitted,

C. S. Lystig
A. H. Solheim
C. A. Ronning
B. O. Lokensgaard.

Rations and Supplies in Norway today

In reviewing the rationing problem of Norway it should be borne in mind, that a number of food products may not be had for love or money and are therefore not rationed. In this category we find meat, bacon, eggs and tobacco. In some parts of Norway, particularly in the cities, various food products are unobtainable during certain periods, and they have therefore not been

placed under the rationing system. Among the rationed products are: **Coffee**, 10 grams, (about 1/3 oz.) per person a week or equivalent to two cups of coffee; **bread**, half a pound per person per day; **butter**, 40 grams, (about 1 1/3 oz.) per person per day, and **sugar**, 200 grams (about 7 oz) per person per week.

The bread ration, besides bread itself, comprises flour, peas and cereals. Oatmeal and peas have been so scarce that they have practically been off the market. The lack of other food products has forced people to eat more bread than usual, and it should be noted that the quality of the bread is inferior to the bread on American tables: Since December last year cellulose has been mixed with flour. The problem of obtaining sufficient supply of grain is no doubt a most difficult one.

In the autumn of 1940 an expert survey arrived at the conclusion that Norway's grain needs could be taken care of up to February 1941. This survey is, however, no longer valid since the Nazi authorities inaugurated their requisitioning. Officially, their confiscations were called "loans", and the Nazis in this manner "borrowed" more than 100,000 tons of grain of which 60,000 tons were bread grain. It is now the opinion of the experts that the grain supplies in Southern Norway will be depleted some time this summer. In Northern Norway the bottom was scraped last March. Norwegians are now very much interested in the possibility of repayment of those loans. The major part of the daily menu in Norway consists, in addition to bread, of fish, potatoes and milk.

Paradoxical Shortage of Fish.

There has been an ample supply of fish throughout the winter, although prices have been 100% above the normal range. The German occupation authorities have confiscated large stores of stockfish and clipfish (dried fish). The Germans have also recently placed such large orders for fresh fish in Norway that it will be physically impossible to meet the demands, particularly since the fishing fleet is handicapped by the strict rationing of gasoline. Norway, home of one of the richest fishing industries in the world, has therefore experienced the strange phenomenon of not being able to meet its own needs for fish, and its people have been subjected to a rationing of fish.

So far there has been no shortage in potatoes. The Germans, however, "borrowed" 300,000 tons of potatoes last year, and if this "loan" is not repaid, there will be a marked shortage of seed potatoes as well as some eating potatoes.

There is now an ample supply of milk which, except in a few districts, is not rationed. The Nazis have, however, lately demanded that the consumption of milk must be decreased, because they are interested in "exporting" milk. The significance of the word "export" in the German vocabulary is well known to all Norwegians. The production of milk declined 18% in Southern Norway and 40% in Northern Norway last year. As a result of this the fat content of all domestic cheeses have been considerably reduced. The production of butter has decreased by approximately 25%.

The rationing of clothes is an interesting chapter. The strict German point system has been put into effect. Every Norwegian is allowed 60 points of clothing each three months, and the rationing embraces practically all textiles. A man's suit is equivalent to 240 points, an overcoat 275, a shirt 75, and a topcoat 150 points. If a man buys himself a suit, he has used up his entire rationing card for a whole year.

—“News of Norway”

WOMEN'S MISSIONARY FEDERATION

Mrs. J. R. Lavik, Editor, — Luther Seminary, Saskatoon, Sask.

Attention Circuit Presidents

You will by this time have received the information and material which you are requested to send out to every Ladies' Aid. I hope it will be possible for you all to attend to this very soon.

One matter escaped our list — that of asking each circuit president to send to Mrs. Foster immediately a list of the number of Ladies' Aids you have in your circuit. The number, please, not only of those that fill in their triplicate cards but those who really exist in your circuit.

Also will you do something about the Centennial Material each of you have just received.

And last, to what use do you think our W.M.F. offering of \$42.00 should be put? There are many needs:

1. The Orphaned Missions, which includes Norwegian Missions.
2. Old People's Home Building Fund.
3. The two Canadian Bible Schools.
4. Camrose College.
5. Gift to "Hyrden," and many others.

Please state what you think the money should go to, and include it in the list of aids you send the secretary, Mrs. L. Foster, 11629—129 Ave., Edmonton.

Thank you,
—Mrs. G. Hendrickson.

(Somehow, the name of the Yorkton Circuit and its W.M.F. president were not included in the list of circuits published in the first August issue of the Hyrden. Sorry! Its president is, Mrs. J. A. Berge, Melville, Sask. Ed.)

The Yorkton Circuit W.M.F. Meeting

The Women's Missionary Federation of the Yorkton Circuit held a business meeting at Atwater, Sask., Rev. J. A. Berge's charge, on Saturday afternoon, June 28th, 1941.

The minutes of the last meeting were read and adopted. The Mission Box secretary read her report. Mrs. Urness was elected circuit historian. Mrs. Karstad, president of the Christiania Ladies' Aid, welcomed all delegates and guests. Reports from the different Ladies' Aids of the circuit were given by the delegates.

A greeting from the L.D.R. president was read by the secretary. It was decided to send a greeting of thanks from the W.M.F. Mrs. Rostad was elected secretary-treasurer.

In the evening the following program was given: Organ prelude by Miss Annette Dahle. Hymn no. 14. Mrs. Berge welcomed all present. Scripture reading and prayer by Rev. Urness. Solo by Mrs. Bolme. A few papers were given on "Sacred Pictures in Our Homes." First paper, "The Lost Sheep," by Mrs. John Ness. Solo—Mr. Smith. Second paper, "Light Of The World," by Mrs. Iver Forsager. Organ solo by Miss Annette Dahle.

Third paper, "Mary Has Chosen the Good Part," by Mrs. Urness. Duet by Miss Nervig and Mr. Smith.

Dr. Iversen then gave an address. He mentioned the part every Ladies' Aid had in the furtherance of the kingdom and emphasized that, in the vineyard, there is no room for idleness. We were reminded that "Swift to its close, ebbs out life's little day." He gave a report on the different branches of our church work. The work of the church is really to alleviate as much as possible the sin and suffering of the world. Church members should not only preach the Gospel but live the Gospel.

Next on the program was an organ solo by Miss Meta Nervig. Duet by Mr. and Mrs. Kvenshagen.

Closing remarks by Rev. Berge. After the singing of hymn no. 183, Rev. Ostrem pronounced the benediction. Mrs. J. A. Berge, president of the W.M.F. of the Yorkton Circuit, presided at both sessions.

Mrs. J. H. Rostad, Southey, Sask.

Why Centennial Day

Mrs. I. O. Jacobson

This day is a day set apart. It is a day set apart to honor the memories of the noble pioneers of our church, to "call to remembrance the former days" with their sacrifices and victories, and to express our thanks to God for what He has done for us through these past one hundred years.

In October, 1843, just two weeks apart, the first two pastors of our church, Elling Eielsen on October 3rd and C. L. Clausen on October 18 were ordained. Clausen became the first pastor of the Muskego Church. The Muskego congregation was founded Sept. 13 that year. Hence Sept. 13 has been chosen as a fitting day to be recognized and observed as our Centennial Day.

There is not one of us that is cold or indifferent to the experiences of these past 100 years. They are so much a part of us all. The century is bound to us with ties of blood, it is the record of the joys and sorrows, the faith and sacrifices of our fathers, our mothers, our grandfathers and grandmothers, our great grandfathers and great grandmothers. Their faith is our heritage — the faith of the fathers has become the faith of the children. And today many of us thank our fathers in their graves for faithful obedience to God's command in bringing up their children in the fear and admonition of the Lord.

We commemorate today their faithfulness in providing for the future by establishing churches, schools and institutions. If we but knew the faith, the love and sacrifice that went into the building of every church that they built, every institution that blesses our land today! We acknowledge also their obedience to God's command to be His witnesses to the uttermost parts of the earth. What thanks we bring to God and to them for all of this!

But a Centennial Day does more than bring up thoughts of gratitude. It does that and it does more. We become conscious of a great debt, a debt to the past and a debt to our God. The memory of a past so full of blessings, impels us to service and sacrifice. A past that witnesses so wonderfully to God's love and care calls forth from within us the desire to praise God with more than words.

The Centennial Thank-Offering is our response. With loving hearts we rally to make the church of our fathers free from any burden of debt. To this task we have pledged our abilities and energies until the Centennial year dawns. On this commemoration day we want to reaffirm that dedication, and inspire and encourage one another to do our utmost that the ingathering may be complete.

As we on this Centennial Day honor the memories of all "the saints at rest" who had a part in giving to us the precious heritage of a Christian faith, we offer the prayer of one of our hymn writers.

For these, passed on before us,
Savior, we Thee adore,
And walking in their footsteps,
Would serve Thee more and more.

There is a passage of Scripture that very fittingly introduces our Centennial Day program. We read the words in Psalm 78, verses 5 to 7. (These verses should be read from the Bible.)

For he established a testimony in Jacob,
And appointed a law in Israel,
Which he commanded our fathers,
That they should make them known to their children;
That the generation to come might know them, even the children that should be born;
Who should arise and tell them to their children,
That they might set their hope in God,
And not forget the words of God.

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning" (John 15:26, 27).

It is the work of the Comforter, the Holy Spirit, to witness of Christ and to glorify Him. How He does this can hardly be better expressed than in Luther's explanation to the Third Article: "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to Him. But the Holy Ghost has called me by the Gospel, enlightened me with His gifts, and sanctified and preserved me in the true faith."

The person who through the work of the Spirit is in fellowship with Christ is likewise to bear witness. His life is to bear witness, for our Savior commanded, "Let your light shine before men, that they may see your good works and glorify your Father which is in heaven" (Matt. 5:16).

Likewise his words are to bear witness. The apostles declared, "We cannot but speak the things which we have both seen and heard" (Acts 4:20). May not our little witness be due to the fact that we know so little of the riches of God's grace?

Moose Jaw Circuit Bible Camp

The Moose Jaw Circuit Bible Camp was held at Monson's Grove, ten miles west of Midale, Sask., July 21—27. Teachers at the camp were Pastor G. O. Evenson of Outlook who taught a course entitled "Salvation by Grace according to Galatians"; Pastor G. J. Ostrem of Preeceville who portrayed the Old Testament characters, Abraham, Moses, and Nehemiah, and drew many lessons for Christians today from the story of their lives; and Pastor A. M. Vinge of Ryley, Alberta, who taught a course entitled "The Sacraments in the Light of Scripture." All three teachers spoke at one or more evening services.

The total enrollment at the camp was 59, about half of the students being from the Torquay Parish. It was gratifying that the Assiniboia Parish, one of the parishes more distant from the camp site, was this year represented by four students.

Pastor Evenson was dean of the camp again this year and also choir director. Mrs. M. E. Lee was dean and counselor of girls. Mrs. Alfort Torgunrud of Lake Alma was the efficient cook at the camp. Pastor Lee served as camp manager.

The camp closed on Sunday, July 27, with morning worship at 11 and a students' program at 2 p. m. Pastor Evenson spoke at both of the Sunday services. In the afternoon brief talks were also given on the subject "What Bible Camp has meant to me" by Odelite Torgunrud of Midale, Myrtle Hansen of Hoffer, and Lilas Andrews of Torquay. The Bible Campers and visitors departed on Sunday evening with the sentiment in their hearts: "It has been good for us to be here."

—Milo E. Lee.

Anniversary Commemorated by Convention

On August 1—3 the local Luther Leagues of Camrose and Edmonton circuits met at Scandia, near Ardena, Alberta, for a 25th anniversary convention. The theme "Lead Me" was based on Duet. 8:2 "Thou shalt remember all the way which the Lord thy God hath led thee..." It was a well-attended and blessed convention which will be outstanding in the memories of present Leaguers.

The organization of the Alberta Young Peoples' Luther League resulted from a convention held at Scandia July 8—10, 1916. Before this League was organized there were various independent Luther Leagues of the Hauge, United, Free Church and Norwegian synods in Alberta. Of the 35 local Leagues in

Alberta, about 25 are in the Edmonton and Camrose circuits.

At this anniversary convention various speakers recalled memories of the work and workers of the early days. It was pointed out that an evangelical and missionary spirit had characterized the work of the League throughout all the years. Today there are more than thirty pastors or missionaries who at one time were members of the Alberta YPLL.

Evangelist E. L. Scotvold in his messages brought out thoughts connected with the fact of God leading His people. He pointed out that God's purpose with man is to bring happiness to him through delivering him from sin by the redemption of Christ. God desires His people to be separate — to refuse to compromise, even as Moses refused to compromise with Pharaoh. God's purpose with His people culminates in their possessing the promised land.

God's riches and grace are found in His Son, in whom there is wisdom, righteousness, redemption, and sanctification. Jesus is the only way to God's riches and grace. There was only one door into Noah's ark; only one reason why the angel of death passed over the homes of the Israelites in Egypt; only one reason for Rahab's home being spared when Jericho was destroyed. These examples all point to Jesus who is the door for every soul who will accept His blood as the remission for his sins.

Rev. A. M. Vinge brought two messages to the convention. He pointed out that the purpose of God's light is to bring the unsaved out of darkness. It is that light that enables the Christian to be a light and power in the world. The strongest Christian is the one who leans most heavily on the power of God.

—G. Loken.

Moose Jaw Circuit Y.P.L.L. Convention

The Moose Jaw Circuit YPLL met in convention at the Grand Valley Church near Scout Lake, Saskatchewan, Rev. H. F. Johnson's charge, July 12—15. The opening session was held Saturday evening with registration followed by a devotional meeting conducted by Rev. M. E. Lee, Macoun.

The convention theme was "Conquering with Christ," based on Romans 8:37. The Sunday morning convention sermon was given by Dr. M. J. Stolee, professor emeritus of Luther Theological Seminary, St. Paul, Minnesota. At the Sunday afternoon session leaguers Edward Salte and Alice Aker discussed the question "How May I have Assurance of my Salvation?", and Rev. A. M. Vinge preached.

The circuit L.D.R. had charge of the Sunday evening program, under the direction of Edith Vinge.

A major part of the convention program was given by young people. The circuit choral union, under the direction of O. E. Mossing, gave a concert at the closing session, which was held Tuesday afternoon.

We thank God for the inspiration, zeal and blessings He bestowed upon us through this convention.

—Ada R. Nelson.

Luther Leaguers, Attention!

The response to the Luther League Day Offerings in our district has been very gratifying this year. However, there are still a number of leagues that have not yet put on such a program. Several leagues have definitely promised to do so. Promises were made in Peace River, Moose Jaw, Prince Albert, and Saskatoon circuits.

A.M.V.

Isn't It True?

There's so much bad in the best of us, And so much good in the worst of us, That it scarcely behoves any of us To talk about the rest of us.

R. L. Stevenson.